DOCUMENT RESUME

ED 210 488 CE 030 756

AUTHOR Broker, Delbert G., Ed.; And Others
TITLE The Vocational Counselor and the Indian Student.
INSTITUTION North Dakota State Board for Vocational Education, Bismarck.
PUB DATE 81
NOTE 16p.

EDRS PRICE MF01/PC01 Plus Postage.
DESCRIPTORS Acculturation; *American Indians; *Career Counseling; Career Education; Check Lists; Communication (Thought Transfer); *Counselor Role; *Cultural Background; Cultural Differences; Cultural Influences; *Cultural Traits; Feedback; Guidelines; Individual Characteristics; Individual Needs; Minority Groups; Models; Problem Solving; Rating Scales; Student Needs; *Values
IDENTIFIERS Reality

ABSTRACT

This handbook contains information designed to help vocational counselors counsel American Indian students effectively. Examined first are aspects of tradition, culture, and values to be considered when counseling the Indian student. Following a description of traditional Indian views concerning the concepts of respect, generosity, courage, and wisdom is a values checklist provided for use by the counselor. The assimilation process is outlined. Presented next are a problem solving model and an outline for reality therapy. Factors in and elements of the counseling process are considered. Also set forth are steps for summarizing feedback. In a section on assessment the following topics are covered: difficulties encountered when attempting to evaluate Indian students, manifest needs associated with the Edwards Personality Preference Scales (EPPS) variables, and guidelines for using assessment devices. Also included are student rating scales. (MN)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED210488

THE VOCATIONAL COUNSELOR AND THE INDIAN STUDENT

Prepared for the North Dakota State Board for Vocational Education
by:

Delbert G. Broker, editor
Chairman of Special Academics Division;
Director of Title IV Indian Education Programs;
College Instructor; President of The Broker Company,
a private Minority Enterprise

Lincoln Napton, contributor
Director of Student Services; College Professor;
High School Instructor; Career Counselor

Dr. Jerry Tuchscherer, Supervisor
Vocational Guidance
North Dakota State Board for Vocational Education
Bismarck, North Dakota

ACKNOWLEDGEMENT

Special thanks to Dr. Jerry Tuchscherer, State Supervisor of Vocational Guidance, North Dakota State Board for Vocational Education; Harvey M. Haakenson, Vocational Director, Bismarck Junior College, Bismarck, North Dakota for extra time and effort to make this booklet possible.

U.S. DEPARTMENT OF EDUCATION
NATIONAL INSTITUTE OF EDUCATION
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

✓ This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official NIE position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY

L. Barnhart

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

Funded by the North Dakota State Board
for Vocational Education, 1981

CE 030 756

STATE BOARD FOR VOCATIONAL EDUCATION

STATE OFFICE BUILDING
900 EAST BOULEVARD AVENUE
BISMARCK, NORTH DAKOTA 58505

Serving students in a minority is not a new concern for us as counselors. Knowing how has been the stumbling block. It is the intent of this publication to help us along. You'll find that the author/editor leads us through a process that is not all that different than what we are used to.

Minority groups are sometimes neglected, not on purpose, but sometimes because we, as counselors, become more concerned with the "total person." This "total person" is often times the verbally oriented middle class youth, who in many cases has the ability, values and experiences to talk through their particular problem and decide on a plan. However, for many of our minority youth, such a road to solutions is not an option.

Although research has not proven or disproven the premise that a great deal of talent is wasted, especially among minorities, there seems to be a great number of reasons to believe the premise is true. A well developed and executed counseling program seems to be one way to prevent such waste. It can help our young people and adults find a place in our society worthy of each individual's dreams and abilities.

Jerry Tuchscherer

Dr. Jerry Tuchscherer
State Supervisor
Vocational Guidance

Table of Contents

	Page
INTRODUCTION	1
TRADITION, CULTURE AND VALUES: Counseling The Indian Student	2
VALUES AWARENESS: Respect, Generosity, Courage and Wisdom	3
VALUES CHECKLIST FOR THE COUNSELOR	5
THE ASSIMILATION PROCESS	6
A PROBLEM SOLVING MODEL	6
REALTY THERAPY	7
COMMUNICATION	8
SUMMARIZING FEEDBACK	9
ASSESSMENT: An Aid To Counseling	10
RATING SCALES	11
CONCLUSION	12

Introduction

The counselor is one of those professionals who feels at home in difficulty. Recalling from the "Uncle Remus Stories" how Br'er Fox was assuredly going to eliminate Br'er Rabbits' existence, gives us an illustration of the counselor. Br'er Rabbit shrewedly pleaded with Br'er Fox not to throw him into the briar patch. Oh! Anything, but to be thrown into the briar patch. Hearing this, Br'er Fox promptly throws Br'er Rabbit into the briar patch, with all its brambles and thorns. Upon landing right in the middle of the briar patch, Br'er Rabbit jumps to his feet joyfully proclaiming, "Bred and born in the briar patch." Most often the successful counselor is the one "bred" and "born" in the "thorny patch" of difficulties. The counselors willing to become *involved* in such nebulous areas as emotions, values, myths and prejudices will be the counselors most likely to effect positive growth in the lives of his/her students.

Stereotyped thinking of the Indian based upon American history has caused much suffering. The views perpetuated by television, textbooks, movies and U.S. government policies have only served to solidify the misconceptions of millions of people. Racial prejudice, poverty, poor education and lack of opportunity have consistently hindered the Indian from eliminating these misconceptions. The counselor prepared and committed to developing the potentials of others is so critical. The information in this handbook will help you assist others in turning "thorns" into motivation and brambles into gifts for others.

Tradition, Culture and Values: *Counseling The Indian Student*

Most counselors have a fear of counseling Indian students because they lack a framework to place some perspective of historical Indian traditions, Indian culture, and Indian values as history has presented them, thus clouding that perspective when counseling the contemporary Indian student.

What is needed is a universal means to treat and place traditions, culture, and values in a meaningful, comparative and analogical fashion that will result in a universal approach which will produce and develop a positive approach from both a historical and contemporary point of view.

To understand and establish a benchmark of new perspectives each of the following areas will briefly be examined: Traditions, Culture, and Values (Time frame 100 years to time 0).

TRADITIONS defined are those attitudes and philosophies which uphold social mores and beliefs because they have been handed down or passed along from generation to generation and are deemed acceptable to that society. When social mores and beliefs are passed on or handed down through time, either orally or written, these traditions become subject to change, either through or by internal/external influences and pressures of that social system or the dominate society. These changes may be technical, economic, material or caused just by the passage of time itself.

Traditions then are quite easy to place in a time frame. They come from a point of time. A time represented by persons such as great great grandfather/grandmother 100 years, great grandfather/grandmother 75 years, grandfather/grandmother 50 years, father/mother 25 years to siblings 0 years. With this perspective in mind counselors coping with Indian students can become both historical and contemporary in their approach to meet Indian students needs.

To draw a more contemporary view point to this analogy ask the questions. Do youth of today think and feel of society the way their parents and grandparents do? The answer is an obvious **NO** because each person is an individual therefore he/she thinks and accepts social situations differently as they proceed and go through life. Traditions are not set in cement and change will occur in any and all societies.

CULTURE is more complex to deal with because it encompasses traditions, values and a way of life. For the purpose of this booklet, culture is defined as: *A Design For Living*, to include, everything we *THINK*, everything we *DO*, and everything we *HAVE*.

CULTURE
A Design For Living

THINK	DO	HAVE
Ideas	Folkways	All Material Things
Legends	Mores	Buildings
Myths	Laws	Food
Proverbs	Accepted Social Behavior	Artifacts
Superstitions		
Religious Beliefs		

In reviewing this model of culture, it is easy to visualize that cultures are made up of individuals, groups of people with many different and specific values and characteristics depending on just what time period they are born into that culture or society. The same forces that changes traditions, internal and external influences, also are the same forces that change cultures. Here, it is important to keep in mind that in most cultural and social changes are inpreceptable and seemingly invisable to human observation; therefore a reaction takes place and it usually begins with a negative reaction thus causing some form of conflict either within that society or within individuals.

Let's take another approach to Culture, an emotional approach to Culture itself is a very emotional term. To illustrate, let someone from another nation or culture say Americans are wrong, no good, inferior or any other derogatory remark. Strong feelings and emotions come forward. You immediately become defensive and look for some counter action. This occurs in the sub-cultures of Indians, Blacks and Chicano cultures which are constituents of the dominate society by virtue of being surrounded and challenged by outside influences.

Another analogy that can be used to place these challenges in a closer perspective is that of the family. First, the family is the closest single unit in a culture or social system. Second, the family passes on traditions, values to its children. Third, when family traditions or values upset, uproot or are deemed inappropriate strong feelings and reactions occur to meet the interference of these outside pressures.

The simplicity of this analogy is this: Challenge or tell a family or a member of that family that they are wrong or inferior and that family will defend its position of traditions values with whatever means it has. It not only will defend its position, but it will become a cohesive unit. It is the same with any culture challenge cultures, traditions or value systems and you have challenged the very being of individuals rights, responsibilities and way of life.

So in reality, challenges, external/internal influences, are those variables that effect and affect changes in culture, traditions and individuals whether they are Indian or non-Indian cultures.

From the past discussion, it would appear *Values* is the area most counselors have to cope with in their relationship to Indian students. This is not necessarily true although it is necessary to be aware of values. Values defined by psychologists and sociologists are immeasurable. What is measurable is the socially acquired judgements of the degree to which a particular *stimulus* is desirable or undesirable in a societal contest. This stimuli than can be an attitude or behavior which then can become measurable in a specific situation.

Values then remain constant. They do not change. What changes is the characteristics eminating from values that create attitudes and behavior to meet every life and work situation or achievement of that student a counselor is working with.

During the course of this dialogue it becomes evident that counselors by recognizing the change and the intangibles of traditions, culture, and social values, can meet the needs of the Indian student in a contemporary setting.

Values Awareness: *Respect, Generosity, Courage and Wisdom*

One of the most important cognitive acquisitions the counselor can obtain in working with Indian students is a knowledge and appreciation of key values so important to the Indian culture. In this awareness notice that these four values are probably also very important to you personally as well as to most civilized societies. Spend time studying the four values listed here along with their subsequent behaviors. You will be enlightened and appreciate more the role values play in the counselor/student relationship.

RESPECT

You are displaying the value of Respect when you:	*You are not displaying the value of Respect when you:*
treat other individuals the way you would want yourself to be treated.	make fun of, hassle, or put down other students or elders.
keep beautiful what Mother Earth has provided for all to use.	destroy, vandalize, or litter the elements of nature.
communicate with students, teachers, parents and elders in an open, peaceful, honest manner.	lie verbally abuse, make fun of, or threaten others.
respect the rights and property of others.	steal or destroy the property of others, or physically or meantally abuse other persons.
listen closely to the ideas and experiences of elders, and make self-decision as to how their ideas and experiences affect you.	put down the ideas and experiences of others by avoiding them, laughing at them. or attacking them.
take care of your body and mind to make certain of a healthy existence.	let yourself become physically or mentally ill through violence, alcohol, drug abuse and other negative behaviors.
accept other individual's rights to life, peace safety, tranquility serenity and beliefs.	exhibit behavior which threatens the safety of another's physical or mental being through hassling, teasing, fighting, or put downs.
know yourself to be a good, unique, powerful person; one who has the ability to acquire the goals they set for themselves.	run away from difficult problems, quit when faced with a crisis, or putting yourself down and feeling inferior to others.
learn and grow to understand your culture and seek knowledge and understanding of other cultures.	stereotype people, put down other people who may be different from you, or refuse to accept the significance of your culture.
respect and listen to the wisdom and experience of your elders and peers.	feel that you know it all and that no one is able to share knowledge that is going to affect yourself.
trust and react through your beliefs and values.	create anxiety and guilt feelings within yourself by doing something you feel is wrong.
react openly and honestly to others around you and especially to yourself.	lie to cover up, not accept when you have done wrongly, or talk behind others backs which makes you feel ill at ease with yourself and others.
stand up for your beliefs and values, but respect the values and beliefs of others.	put down others for their cultural, spiritual and other beliefs, instead of trying to understand and accept that the other person has a right to their beliefs.
recognize your own and others' strengths and limitations.	believe that you are inferior or superior to other individuals.

GENEROSITY

You are displaying the value of Generosity when you:	*You are not displaying the value of Generosity when you:*
help keep the building and grounds clean by picking up after yourself and others.	throw trash, spit chew, burn posters, etc. on grounds and in the building which makes much more work for groundkeepers and custodians.
give of your time and wisdom to other students by helping them to learn, by helping them individually, in clubs, or in other activities.	refuse to become a part of school classes, school activities, and school clubs, thereby refusing others your wisdom and skills.
when you take time to listen to your friends and other students when they have a problem, who don't have a friend.	when you turn away from students and others who have no friends, or turn away from your present friends.

leave others' possessions and property for other students to share or use.	take property and possessions from others and to use for yourself, denying others from what could be shared.
let others be as they wish to be.	try to make everyone believe as you do, and put others down for their beliefs.
when you let other students seek out their goals, and wisdom.	exhibit behavior which will injure your mind and physical being, such as abuse of drugs or alcohol, not going to school, fighting or huffing.

COURAGE

You are displaying the value of Courage when you:	*You are not displaying the value of Courage when you:*
attend learning activities to develop your wisdom and knowledge of yourself, other people and the world.	allow yourself or others to talk you out of reaching your dreams by skipping class.
participate in school and extra-curricular activities, and in your community.	hold back from acquiring or sharing knowledge or not attending or participating in your school and community activities.
accept others the way they are.	put down others for their beliefs and ideas by harrassing, teasing, or threatening.
seek out solutions to difficulties with others as an individual.	handle your difficulties with other persons by gathering a group of students and involve them in what is really your individual problem.
confront others openly and privately to solve problems.	talk behind others' backs, form groups, confront persons when you have no privacy.
can accept yourself as an important person, even though there are things about yourself that you would like to change.	try to get others' attention and sympathy so they will pity you instead of your changing things you dislike about yourself.
protect your physical and mental health through proper nutrition, exercise, study, activity, communications, and honesty.	let yourself or others talk you into eating too little or too much, harrass others, make fun of those who try, lie or skip.
take care of your body through good hygiene practices and prevent use of drugs.	get drunk, stoned or high to prove to others that you are an adult, and have it together.
treat other individuals as you would like to be treated.	swear at or hassle other persons for the minute you do so — you lose (tells the other person you quit).
confront your problem in a manner which assists in the finding of a solution, taking ownership of your behavior and actions.	lie to others, blame others for your behavior, or run away instead of facing problems.
set goals and attempt to reach them.	let your dreams slide because your friends make fun of you, don't associate with you, or accuse you of acting cool.

WISDOM

You are displaying the value of Wisdom when you:	*You are not displaying the value of Wisdom when you:*
protect yourself and others in a way that protects your freedom.	willfully do something that is illegal or endangers the safety of others, therefore making it necessary for you to lose your freedom.
protect yourself from losing your mental and physical health.	willfully abuse your physical health through alcohol/drug abuse, neglect eating balanced meals, or not getting the rest your body and mind needs.
engage in activities which will expand your understanding of the world as you see it through acquiring knowledge from the people around you.	neglect the development of your mind through skipping, not being involved or dropping out.
set goals for yourself, and attempt to reach such goals.	drift through life not seeking, learning or experiencing yourself, others around you, and your choice.
develop a strong self-discipline which will enable you to set and reach your goals.	you let others manipulate you into robbing yourself of your dreams by skipping, not being involved, or injuring yourself or others.
accept yourself as a different, unique person from the rest of the people in the world.	try to be like everyone else for the sake of belonging.
accept your strengths and limitations, and the strengths and limitations of others.	act inferior or superior to others, make fun of others less or more fortunate than you, or refuse to develop and capitalize upon your strengths.

Values Checklist For The Counselor

EMPATHY – THE IMAGINATIVE PROJECTION OF ONE'S OWN CONSCIOUSNESS INTO ANOTHERS BEING.

REALITY EMPATHY – TAKING THE EMOTIONS EXPERIENCED PERSONALLY AND RELIVING THEM IN THE SITUATION THE COUNSELEE IS EXPERIENCING

DEFINITION CHECKLIST: [Activity]

A. **Respect** — is to consider others as worthy of esteem. This worthiness is also conveyed to all of creation.

- ☐ I can learn much from another as he/she can learn from me.
- ☐ I am learning to understand my own culture and am seeking knowledge of other cultures.
- ☐ I am justified in putting down other people who may be different since their culture is insignificant.

B. **Generosity** — means a liberal sharing of what you have. This may mean generously sharing your time, wisdom, emotions, silence, firmness and respect. The generous counselor is interested in others, claims no perogative or special powers, asks no favors, seeks no special privileges and will become admired and successful in his/her endeavors.

- ☐ I take the time to listen to students and will often seek to create situations that I have contact with them in their surroundings.
- ☐ The administration keeps me too busy with paper work to be too concerned about spending time with students.
- ☐ If the student doesn't take the time to come to me, the problem must not be very important.

Choosing judiciously between the truth and false, the manner of conducting one's life with discernment, discretion, and sagacity is the goal of the counselor and respected by all people.

- ☐ I possess the uniqueness and self discipline to set goals for myself and reach them.
- ☐ I accept my skills and limitations and then engage in activities which will expand my understanding of the people and world around me.
- ☐ Seeking wisdom is not really necessary for me since I have my college degree. After all, the "proof is in the piece of paper."

C. To possess **Courage** one must confront problems, difficulties in a style/manner conducive to finding a solution, always taking ownership of one's actions and behaviors.

- ☐ I will confront myself and others in order to solve problems.
- ☐ I participate in school and community activities to learn more about myself and others.
- ☐ The really courageous person puts down others because of their beliefs and ideas.

D. **Wisdom** is being able to see the finished product. With the ability to see others in more finished or perfect state the counselor overcomes the discouragement associated with the long range growth process.

- ☐ I believe people can change and become more beautiful.
- ☐ I can accept others where they are.
- ☐ You just can't change some people so why try?

The preceding characteristics are essential to the counseling process. No one among us completely acquires them all. However, striving to obtain them will benefit the counselor and countless others. These four values encompass all other positive characteristics. When lived to their fullest they are really no different than the values and characteristics everyone seeks.

* *Additional Definitions*

Dedication — The dedicated counselor not only lives to facilitate growth in others but also personally practices the principles he/she uses in counseling situations. Do I live the principles I use in counseling or is growth just for the counselee?

- ☐ Yes! I do.
- ☐ I'm not really sure.
- ☐ No! I've seen it all.

Sincerity — is basic honesty. It comes from the Latin words, sine- "without" and cere- "wax". At one time faulty material was covered with wax to hide the defects. An item of furniture, for example, not so covered was referred to as SINCE CERE, without wax or covering.

The counselor must be willing to stand in the sunlight so that his/her sincerity may be determined. This means visibility.

- ☐ I project a genuineness that others recognize.
- ☐ I'm not sure I'm interested in exploring myself for "wax" blemished.
- ☐ I'm interested in a wholesale wax supplier.

The Assimilation Process

Learning about the values and cultural heritage of the Indian student is only part of our total concern. How do we link this information with counseling? First, a clearly understood meaning must be established. Second, appropriate counseling tools must be selected and used. Third, communication must take place between the counselor and student. The art of combining what one knows with an action oriented process culminates in growth through sharing experiences. We must now add to what we know about ourselves and the Indian student some critical components of counseling.

DEFINING COUNSELING: Counseling is:

1. No meanacing words
2. No promises
3. No defining something impractical
4. What the counselor will do and how
5. What the student/client will do and how
6. Clear expectations of goals
7. Work for the client
8. Receiving feedback from the student/client
9. Specifying how progress is being evaluated
10. Confidentially

PROCESS FOR COUNSELOR EFFICIENCY

Is student/client seeking treatment voluntarily?

If NO,

Explore how decision to come for treatment was made. (Who cares why you're here?)

If YES,

Find out student/clients perceptions of why he or she is there. How he feels about being there. The counselor tries to establish him/herself as an ally to help client accomplish his/her goals.

Find out how student/cline feels seeking help that is, what the implications (if any) are for the student/client and for significant others.

Specify student/client expectations of treatment, clients model of problem, it's cause and its thereuputic amelioration (medical model, etc.)

Specify counselor's own expectations of how student needs to act for treatment to be successful.

Orient student to counselor's mode of operation.

Initial interview must cause student to want to come back. All students seeking the services of a counselor come with stereotyped thinking about the counselor and preconceived ideas. The initial interview is the time for the counselor to become aware of the students' prejudices and expectations that may hinder the counseling process. Counselors must not only become aware of such dynamics, but also acknowledge such factors so that the process can develop from a base of genuine trust.

A Problem Solving Model

Introduction

Br'er Rabbit was happy to be back in the briar patch because of its familiar surroundings. He was comfortable. He knew every trail and what was to be found at trails end. It can be said that he had a built-in road map to follow.

The counselor will also feel much more comfortable working from a well established map or problem solving model. It can be used to most expediciously use contact time with the student.

The problem solving models can be an effective tool. As such, there is the danger of the counseling session taking on the characteristics of a tool, coldness, hardness and a mechanical efficiency. The counselor must not allow this to occur. Human emotions of warmth, acceptance, love and sensitivity to anothers needs are the responsibility of the counselor. Counselors must not allow the cool efficiency of a tool in a masters hand become more important than feelings in the spirit of another person.

A PROBLEM SOLVING MODEL[2]

1) **Identify problem** and circumstances
   a. **What** the problem is
   b. **How** it happens
   c. **How often** it occurs
2) Focus on the **goal** and the **ideal** situation
   a. What you would like it to be
   b. How it would be different
3) Focus on the **roadblocks** to reaching the goal
   a. What would prevent reaching the goal
   b. How would you avoid reaching the goal
4) Focus on **what** would happen if you **don't reach the goal**
   a. Rewards for not reaching the goal
   b. Punishments for not reaching the goal
5) Focus on **feelings** around solving problems
   a. Things **afraid** of in solving problem
   b. **Good feelings** around solving problem
6) Identify **alternatives**
   a. Pro's and con's of each alternative
   b. Feelings around each alterntive
7) Identify **most appropriate** alterntives
   a. Identify initial steps and changes to begin toward goal
8) Organize **order of activities** to reach goal
   a. Identify roadblocks for each activity
   b. Identify methods of preventing roadblocks
   c. Identify what would enhance success
9) Continual **evaluation** of the goal

Reality Therapy

Considering that the Indian student is often less verbal with a non-Indian or other authority type figure and seeks a concrete solution to undesirable situations a therapy of counseling an appropriate theory of counseling must be selected. One that most closely meets the counselors needs and sets the counseling relationship in perspective is Reality Therapy.

OUTLINE FOR REALITY THERAPY[3]

I. Goal
- A. To develop responsibility for one's own behavior
  1. Failure is no excuse
  2. The past is no excuse
  "Out there" is no excuse
     - a. The other person
     - b. The hostile environment
  4. Responsibility breeds happiness
  5. Unhappiness does not breed irresponsible behavior
- B. Without responsibility there can be no discipline — only control, at best
  1. I can't help it
  2. I'll try
  3. I'll try again
  4. I'll try, try again
  5. I'll try, try, try, try, try, try, try, try again

II. Theory
- A. Need for involvement, from birth to death
  1. Need for love
     - a. To love at least one other person
     - b. To be loved by at least one other person
  2. Need for worth
     - a. To feel self-worth
     - b. To feel worthwhile to at least one other person
  3. Love and worth are not necessarily proportional to each other
- B. Need for identity
  1. Success identity — requires involvement
  2. Formation of success identity
     - a. Involvement with self
     - b. Involvement with others
     - c. Involvement with environment
  3. Failure identity — characterized by loneliness
     - a. Denial of reality
       - i. Delusions
       - ii. Hallucinations
     - b. Ignoring reality
       - i. Delinquent behavior
       - ii. Withdrawl
     - c. Distortion of reality
       - i. Anxiety without manifest cause
       - ii. Depression, without manifest cause

III. Principles
- A. Develop involvement to encourage motivation for change
  1. Be personal
     - a. Care for the other person
     - b. Uphold individual commitment to him, especially during a crisis
     - c. Communicate belief of his ability to succeed at behavior responsibility
     - d. Focus on success and ways of achieving it
     - e. Maintain a reality relationship with the student
  2. Focus on present
     - a. Past is important to the individual, but is useless for predicting change if behavior is altered
     - b. Past is excuse for failure
     - c. Past history is usually "bad past history"
     - d. When discussin the past •••••
       - i. Relate it to present desired changes
       - ii. Relate positive past behavior to the present
  3. Focus on behavior
     - a. Define responsible behavior — does not require insight
       - i. Can't vs won't
       - ii. 100% of the time, not 99.9%
     - b. Behavior is influenced by feelings and thoughts
     - c. Behavior influences feelings and thoughts
     - d. Behavior is more easily controlled than feelings or thoughts
     - e. Delineate present behavior that is troublesome (irresponsible) — the cause of the problem
- B. Develop identity to enhance ability for change
  1. Value judgement for his own behavior
     - a. Must accept responsibility for own behavior
     - b. Develop capacity to evaluate alternative behaviors
     - c. If counselor imposes his value judgements, he denies the child the opportunity to develop responsibility
  2. Make a plan (i.e. choose an alternative)
     - a. Simple enough to succeed, thereby encouraging success (success identity)
     - b. Avoid complex plans in the beginning
     - c. Increasing complexity of new plans as previous ones are successfully carried out
     - d. Counselor and student must agree (or compromise) that the plan is reality oriented (can be realistically accomplished)
     - e. Put the plan in writing (optional, occasionally very desirable)
  3. Commitment to the plan — the keystone to responsible behavior and successful discipline
     - a. Commitment (responsible behavior) is 100% or 0% — all or nothing at all
       - i. This is responsibility
       - ii. This is discipline
     - b. Put the commitment in writing (optional), establishing a written to oral, "contract" between student and counselor
  4. No excuses for failure to keep commitment
     - a. The plan failed, not the child
     - b. Make a new plan
     - c. Now
  5. No punishment
     - a. Avoid inflicting pain by assessing personal blame for failure
       - i. Pain encourages failure identity
       - ii. Disrupts the personal involvement
     - b. Demonstrate willingness (eagerness) to develop a new plan
     - c. Non-punitive discipline is encouraged
       - i. Loss of privileges thru failure of plan is acceptable
       - ii. Places responsibility for child's loss on "his" behavior which altered from "his" commitment to "his" plan

IV. Major differences of reality therapy from other disciplinary approaches
- A. Focuses on individual responsibility rather than punitive measures
- B. Directs attention to conscious behavior instead of insights to unconscious thoughts and feelings
- C. Emphasizes the present, not the past
- D. Stresses the need for value judgement (morality) by the student for his behavior
- E. Actively "teaches" responsible behavior (via the plan and commitment) as opposed to allowing the child to probe his own way

Communication:
Logic Rationally Shared is Man's Best Means for Becoming Better and Healthier

Counseling by any definition, should result in the individual who is able to think about his problems in a more competent or effective way than before.

Factors in the Counseling Process

1) Establish rapport
2) Cultivating self understanding
3) Planning a program of action
4) Carrying out the plan
5) Where appropriate make referrals

Counseling is viewed as a process of reeducation and treatment, and is conceptualized as training the individual. Logic and rationality are man's best means for becoming better and healthier.

FEEBACK: Levels of Communicating Respect

LEVEL ONE

A response that overtly communicates disrespect. The counselor may attempt to impose his beliefs and values onto the student, seek to focus attention on him/her by dominating the conversation, instantly challenging the accuracy of the students perceptions, and communicating that the student is not able to appropriately function independently. This level of communication leaves the student wishing he/she had not talked to the counselor and will probably preclude any future interaction.

LEVEL TWO

This level of communication is characterized by the counselor withholding himself from becoming involved with the student. This is communicated by ignoring what the student is saying or by responding in a casual or mechanical way. Such responses tend to terminate the relationship.

LEVEL THREE

A response that communicates that the counselor is open or will consier entering or helping relationship. It communicates recognition of the student as a person of worth, capable of thinking and expressing him/herself and able to act constructively. The counselor suspends acting on his/her judgement of the student in his/her situation.

LEVEL FOUR

A response that demonstrates the counselor's willingness to make sacrifices and bear the risk of being hurt in order to further the helping relationship. The result is that the student experiences him/herself as a valued individual. This stimulates deeper interaction by allowing the student to be him/herself.

SELECTED ELEMENTS OF THE COUNSELING PROCESS[4]

A. **Conceptualize Student Concerns**
Use all interpersonal and relationship skills such as:
Listening
Structuring
Clarifying
Summarizing
Open and closed questions
Systematic Inquiry, Etc. (See Problem Solving Model)

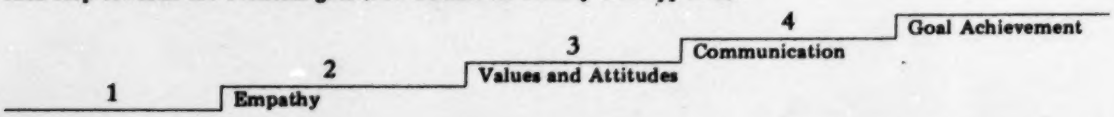
The counselor's role is to understand how the student thinks, feels, and acts in specified situations relevant to the counseling situation. Remember that rapport with students is usually most easily obtained when meeting students where they are most comfortable. Being called into the office of someone viewed as an authority figure may cause resentment.

B. **Establish Realistic Achievable Goals**

Goals should be mutually agreeable between the student and the counselor.
Goals should be made specific enough that both student and counselor will know when they have been achieved.
Counseling goals (when reached) will reflect a change in the student's behavior in terms of how the student (A) thinks, (B) Feels, and/or (C) Acts.

C. **Design Effective Procedures**
The answer to two questions are helpful in designing procedures:
A. What can the student Do Now?
B. What does the student Need to Learn To Do?

Procedures should be designed in a hierarchy so that the student has a high probability of being successful in achieving each step towards the eventual goal (See Outline for Reality Therapy II B).



Also, ask what resources within the school and community could be of assistance in helping the student achieve the counseling goals.

Resources: People: Peers, Friends, Teachers, Etc.
Data: Test and Nontest Information, Etc.
Things: Organizations, Institutions, Business, Government, Education, Etc.

Community: Home, School, Religious, Organizations, Private and Public Agencies, Etc.

Summarizing Feedback:

1. Give feedback that is intended to help the receiver.
2. Give feedback directly and with real feeling. (Build trust)
3. Give feedback that is descriptive of what the receiver is doing and the effect he is having (Not threatening or judgemental)
4. Give specific feeback.
5. Give feedback when receiver is in a condition of readiness.
6. Give feedback and check for validity.
7. Don't give the receiver more than he can handle.
8. Give feedback that the receiver might be expected to do something about.

Awareness of factors that may hinder the counselor in effectively communicating with the Indian student may be helpful in developing added understanding to the complexity of the process.

In establishing a relationship with the Indian student the counselor must be sensitive to and respect the student's own frustration that will occur when entering into the realm of colliding values. This frustration may become amplified because of possible language differences. These differences may occur because of the levels of sophistication in the use of verbal, written and nonverbal communication.

Many times the highly transient non-Indian models that the Indian youth has as points of reference will hinder the growth of trust in the counseling relationship. Modeling the four values of respect, generosity, courage and wisdom in a nonostentatious way over a period of time will help alleviate this problem.

The students awareness or lack of his/her own feelings will hinder the growth process.

Scale of Owning Feelings: (Client)

1. Level One (Ozone) denies or minimize feelings
2. Level Two (Head Trip) talks in future or past terms
3. Level Three (Gut Level) expresses feelings with emotions

The supposedly eternally true and good absolute is in fact the particular preference of a particular group at a particular time.

The inability to see one's own values in relation to others or to perceive that values within a given time and place do not change has resulted in equating the values of one's own culture with absolutes.

May the counselor be respectful enough, be generous enough, be courageous enough and wise enough to challenge the students and his/her own level of owning feelings.

Too often previous non-Indian role models have projected the attitude to Indian students that they will be forced to fit or be molded into white middle class ways of thinking, feeling and acting. Genuine respect for others coming from a wise and courageous counseling will always explore the options and allow for individual choice.

Many existing educational efforts consisting of primarily stressing white, middle class and Christian knowledge results in the gradual destruction of the mental health of the individual they are forced upon culminating in feelings of rejection, anxiety and depression. To oppose these subtle attempts, the counselor can cultivate more creative relationships.

Characteristics of the counselor and delineating the counselor's role are factors essential to changing existing behaviors and thought patterns.

Characteristics Facilitating Counseling:

1. Understanding
2. Sympathetic Attitude
3. Friendliness
4. Sense of Humor
5. Stability
6. Patience
7. Objectivity
8. Tact
9. Tolerance
10. Fairness
11. Neatness
12. Sincerity
13. Calmness
14. Broad Mindedness
15. Kindliness
16. Pleasantness
17. Social Intelligence
18. Poise
19. Personal Maturity

Counselor's Role

1) Must know the client/students: aspirations, hopes, dreams, fears, motivation, how he/she learns, under what conditions, at what pace and for what purpose.
2) Must aid teachers in understanding and better knowing each student.
3) Counselor's knowledge and sensitivity incorpoated into better evaluating students work and related problems of motivation for learning.
4) Assessment of impact upon students, school and community.

Assessment: An Aid To Counseling

A difficulty for counselors is to meet the expectations of a pragmatic, business orientated society to judiciously label, package and file values, attitudes and behaviors. This is a doubly difficult task when trying to pigeon-hole behaviors resulting from inadequately described perameters using tools from a external system (business-science/to evaluate internal process (culture/values) behaviors).

When using as an aid in counseling Indian students and in documentation, the counselor must break from the traditional mode of evaluation and become, if not creative, at least adaptable.

Combining such tools as rating scales, anedoctal records, or social interaction checklists with the manifest needs associated with each of the (15) fifteen Edwards Personality Preference Scales[5] for example can greatly enhance the effectiveness and creditability of the counselor. By taking the needs listed on the EPPS (See #15 Aggression) and placing them on a rating scale the counselor can accurately document the frequency and severeness of the behavior.

These rating scales provide an example of this technique of adapting from established materials in order to meet needs unique to local situations. *See Rating Scales page 11.

THE MANIFEST NEEDS ASSOCIATED WITH EACH OF THE 15 EPPS VARIABLES ARE:

1. **ach Achievement:** To do one's best, to be successful, to accomplish tasks requiring skill and effort, to be a recognized authority, to accomplish something of great significance, to do a difficult job well, to solve difficult problems and puzzles, to be able to do things better than others, to write a great novel or play.

2. **def Deference:** To get suggestions from others, to find out what others think, to follow instructions and do what is expected, to priase others, to tell others that they have done a good job, to accept the leadership of others, to read about great men, to conform to custom and avoid the unconventional, to let others make decisions.

3. **ord Order:** To have written work neat and organized, to make plans before starting on a difficult task, to have things organized, to keep things neat and orderly, to make advance plans when taking a trip, to organize details of work, to keep letters and files according to some system, to have meals organized and a definite time for eating, to have things arranged so that they run smoothly without change.

4. **exh Exhibition:** To say witty and clever things, to tell amusing jokes and stores, to talk about personal adventures and experiences, to have others notice and comment upon one's appearance, to say things just to see what effect it will have on others, to talk about personal achievements, to be the center of attention, to use words that others do not know the meaning of, to ask questions others cannot answer.

5. **aut Autonomy:** To be able to come and go as desired, to say what one thinks about things, to be independent of others in making decisions, to feel free to do what one wants, to do things that are unconventional, to avoid situations where one is expected to conform, to do things without regard to what others may think, to criticize those in positions of authority, to avoid responsibilities and obligations.

6. **aff Affiliation:** To be loyal to friends, to participate in friendly groups, to do things for friends, to form new friendships, to make as many friends as possible, to share things with friends, to do things with friends rather than alone, to form strong attachments, to write letters to friends.

7. **int Intraception:** To analyze one's motives and feelings, to observe others, to understand how others feel about problems, to put one's self in another's place, to judge people by why they do things rather than by what they do, to analyze the behavior of others, to analyze the motives of others, to predict how others will act.

8. **suc Succorance:** To have others provide help when in trouble, to seek encouragement from others, to have others be kindly, to have others be sympathetic and understanding about personal problems, to receive a great deal of affection from others, to have others do favors cheerfully, to be helped by others when depressed, to have others feel sorry when one is sick, to have a fuss made over one when hurt.

9. **dom Dominance:** To argue for one's point of view, to be a leader in groups to which one belongs, to be regarded by others as a leader, to be elected or appointed chairman of committees, to make group decisions, to settle arguments and disputes between others, to persuade and influence others to do what one wants, to supervise and direct the actions of others, to tell others how to do their jobs.

10. **aba Abasement:** To feel guilty when one does something wrong, to accept blame when things do not go right, to feel that personal pain and misery suffered does more good than harm, to feel the need for punishment for wrong doing, to feel better when giving in and avoiding a fight than when having one's own way, to feel the need for confession of errors, to feel depressed by inability to handle situations, to feel timid in the presence of superiors, to feel inferior to others in most respects.

11. **nur Nurturance:** To help friends when they are in trouble, to assist others less fortunate, to treat others with kindness and sympathy, to forgive others, to do small favors for others, to be generous with others, to sympathize with others who are hurt or sick, to show a great deal of affection toward others, to have others confide in one about personal problems.

12. **chg Change:** To do new and different things, to travel, to meet new people, to experience novelty and change in daily routine, to experiment and try new things, to eat in new and different places, to try new and different jobs, to move about the country and live in different places, to participate in new fads and fashions.

13. **end Endurance:** To keep at a job until it is finished, to complete any job undertaken, to work hard at a task, to keep at a puzzle or problem until it is solved, to work at a single job before taking on others, to stay up late working in order to get a job done, to put in long hours of work without distraction, to stick at a problem even though it may seem as if no progress is being made, to avoid being interrupted while at work.

14. **het Heterosexuality:** To go out with members of the opposite sex, to engage in social activities with the opposite sex, to be in love with someone of the opposite sex, to kiss those of the opposite sex, to be regarded as physically attractive by those of the opposite sex, to participate in discussions about sex, to read books and plays involving sex, to listen to or to tell jokes involving sex, to become sexually excited.

15. **agg Aggression:** To attack contrary points of view, to tell others what one thinks about them, to criticize others publicly, to make fun of others, to tell others off when disagreeing with them, to get revenge for insults, to become angry, to blame others when things go wrong, to read newspaper accounts of violence.

CONFIDENTIALITY

When working with parents, the counselor should be aware of confidentiality regulations: Parental consent must be obtained in writing before any personally identifiable data are disclosed to anyone. The parental consent must be requested in the parent's native language if other than English, unless it is not feasible to do so. The data must not be used for any other purpose than that specified to the parents. Formal evaluation, interviewing, or testing cannot be conducted without parental consent.

GUIDELINE FOR USING ASSESSMENT DEVICES

Rating Scales:
1) Must be composed of observable outcomes of instruction.
2) Rating scales should contain positive and negative statements.
3) Steps across the rating continuum should represent changes in quality on a single dimension only.
4) Definitions of the scale continuum should be in as objective terms as possible.
5) Rating scales should reflect elements of the task, and hence be kept short.

Uses:
1) Evaluation
2) Product evaluation
3) Assessing interpersonal behavior

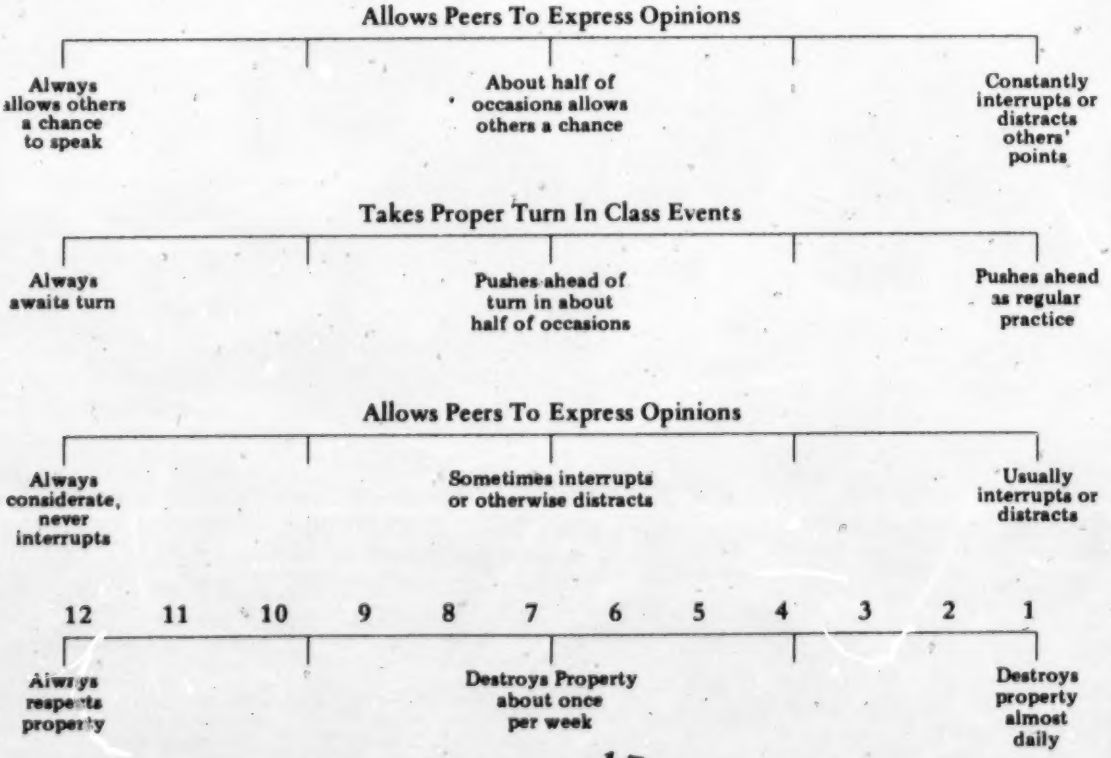
Anecdotal Records: are designed to regard a sample of behaviors in as objective a manner as possible.
Guidelines:
1) Plan ahead what behaviors will be observed.
2) Anecdotes should be limited to descriptions of actual events that occurred.
3) Record events as soon as possible after they are observed.
4) Limit each anecdote to one specific event.
5) Both positive and negative incidences of the relevant behavior should be recorded.

Analyzing Results:
1) Tabulate recurring themes
2) Test hypotheses

Emphasis on only one element of the total instructional unit will lead us to invalid conclusions about general achievement. A set of anecdotes that emphasize only one aspect of a students behavior will lead us to invalid conclusions about the students coping behaviors.

Rating Scales

[SAMPLES]


Allows Peers To Express Opinions
Always allows others a chance to speak
About half of occasions allows others a chance
Constantly interrupts or distracts others' points
Takes Proper Turn In Class Events
Always awaits turn
Pushes ahead of turn in about half of occasions
Pushes ahead as regular practice
Allows Peers To Express Opinions
Always considerate, never interrupts
Sometimes interrupts or otherwise distracts
Usually interrupts or distracts
12 11 10 9 8 7 6 5 4 3 2 1
Always respects property
Destroys Property about once per week
Destroys property almost daily

Conclusion

We are all familiar with the story of how a war was lost because of the lack of a nail. The lack of a nail caused the horseshoe to be lost; the lost horseshoe resulted in losing the horse. Because of losing the horse, the rider was lost; because of losing the rider, the message was lost; because of losing the message, the battle was lost; because of losing the battle, the war was lost; because of losing the war, the nation was lost.

If we had to walk in the shoes of someone else who had picked up a thorn from the briar patch of life we would either choose to stop walking or remove the thorn. By turning "thorns" into motivation and "brambles" into gifts for others, we have our own story to tell.

Because of the prepared counselor the answer to a students' question was found; because the answer was found, the Indian student found him/herself; because the student found self, the family was found; because the family was found, the community found itself; because the community found itself, the battle for caring about others was won; because the battle for caring about others was won, the nation was saved.

Acknowledgements:

[1] Shirtzer/Stone. *Fundamentals of Counseling.* (Houghton-Mifflin Company: Boston). 1974

[2] Rozier, Crew. *Making a Difference with Youth.* (Arlington, Virginia: National Drug Abuse Center) 1976

[3] Glasser, William. *Reality Therapy.* (Harper and Row Publishers, Inc.: New York). 1965

[4] Hutchins, David E. *Selected Elements of the Counseling Process.* (Virginia Polytechnical Institute and State University: Blackaburg, Va.) 1977

[5] Edwards, Allen L. *Edwards Personality Preference Scales Handbook.* (The Psychological Corporation: New York) 1953